NEW-ENGLAND SPIRITUALIST.

A JOURNAL OF THE METHODS AND PHILOSOPHY OF SPIRIT-MANIFESTATION, AND ITS USES TO MANKIND.

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THE ANGELS.

NO. V.

PHILOSOPHER.

But in conceiving of this gradual development in the angel minds, we should not indulge the thought that the divine light will ever reveal to them the totality of ideas. This would be to fall into the error of the scholastics—to return to a passivity of the understanding, and through this passivity to incorporeity. If universal truths remount to God, then particular truths are derived through the sensations from material objects. As the ideas which they represent are purely occasional and transitory, they are quite apart from those which are engendered by the Eternal Source. When it is necessary that they should appear, it is through some engagement of our persons with the bodies which envelop us; and these bodies, after having given them the signal to spring forth, leave them to be again re-veiled. See your angel Raphael* on the route to Rages with his young friend; an obstacle, a stone presents itself before his steps;—is he made aware, as your mystics assert, by the immutable imprint which God made from the beginning in his nature, of the idea of this stone? No; but like Toby himself he is made aware of it by the luminous undulations which, emanating from the object, extend to his person, and excite the ideas by which he recognizes space and governs himself accordingly. And far from feeling his lofty nature humiliated by this manner of obtaining knowledge, on the contrary, he delights in it, for thus is his own mind brought into action and he enjoys the exercise of his reason.

Here we perceive then what is most beautiful in the institution of bodies, and that which in fact perhaps shows most eloquently their universality,—it is that this institution is not simply the principle of sensible illumination, but the fundamental motive power of the reason. As it is the reason which links occasional with absolute ideas, so also it combines that which it receives through the senses, and what it receives from God. If then sensation be useful to the mind, it is with the condition that this mind be endowed with reason; and consequently the existence of sensation in an intelligent being is tatamount to the existence of reason. But, on the contrary, take away our senses, suppose that we are only illuminated from on high; as there is no longer any need of any link between high and low, all ideas being in juxtaposition in the same light, the reason ceases to be a necessary instrument, and you perceive, that in thus giving us intelligence you dispense with our reason.

This is a consequence before which the scholastics have not recoiled. As they have made their angels without bodies, they have made them without reason also. "As in the truths which they know from the beginning naturally," says your doctor, "the angels perceive all things whatsoever that can be known to them, they are named intellectuals. Human souls which acquire knowledge of truths, by means of a certain discursive movement, are named reasonables, which comes from the weakness of their intellectual light."

Thus the body which you have so habitually affected to place in opposition to the spirit, far from being prejudicial to it, is on the contrary, the cause of one of its finest attributes. When there is a body, if one would have intelligence there must be reason also, and except there be a body, the spirit, however brilliant it may be, lives without activity, and without conquest. Then in binding superior beings to a body we ennoble their understandings, since instead of passivity we give them voluntary activity, and by this activity the fullest consciousness that creatures can have of their personality.

Imagine one of these sublime beings, in whose existence we cannot but believe, and place in comparison with it, the inertia and impersonality of your pretended illuminati. Instead of a collection of particular truths ready prepared, God has only placed in its nature the principles and virtues by which all truth is engendered, and it takes delight in filling the vast capacities of its being with sheaves of knowledge. To the clearest and most profound primitive ideas is added a sovereign activity of reason, and all the treasure of details which a superior mental perception furnishes. He abstracts, he generalizes, he concludes, he associates ideas, he clothes them in beauty, he ascends into the ideal, he descends into the practical, he radiates at will over all nature. Not simply does he recognize; he invents, he imagines, he creates,—and all this costs him nothing. He has the wings of genius, and spreading them he mounts at will into the regions of light. Consider, too, that he is not alone; he is joined to a society worthy of him, enjoying instruction and being instructed in turn, pouring out the waters of his soul in every language and expression, interrogating not alone the material world in its most instructive secrets, but interrogating all beings with the same subtlety and the same ease. To all the resources of this reason he unites all those of experience, those of tradition and memory.

In the study of the celestial population, this idea strikes me as quite different from the artificial classifications which your doctors have been pleased to make. For the rest, I do not absolutely reject their ideas; only, in my view, the measure of intelligences should not depend simply on the general power by which they conceive ideas, but also upon the multitude of these ideas. I therefore condemn your hypothesis of trisection. From the special principles which govern each of the innumerable details of the universe up to the divine, which embraces all in its supreme unity, there is in fact an infinite gradation; but these two extremes upon which you pretend to build your first and third hierarchies are but imaginary limits; and the natural series o intelligent creatures, as little inclined to the fragmentation of ideas, as to their infinite concentration, is wholly comprised between these limits.

*The story here referred to is found in Catholic, but not in Protestant Bibles.

But, except one be dazzled by the spirit of system, can he flatter himself that he has the truth in representing in a linear series, nicely divided into nine portions, the prodigious whole of the creatures in the universe above ourselves? Should it not rather be considered that superior beings are bound to each other by a sort of insensible transition and in a multitude of ways, and, so to speak, holding each other's hands, without leaving a division any where? Neither can the lines of the celestial hierarchy be so squarely drawn as you have done; nor are they founded on so simple a graduation as you suppose. Here predominate the generality of ideas: there their extent; here invention; here art and poetry; here science; here language; and beyond all these varieties of the understanding; in some charity and the moral virtues are uppermost, in others the character and power of action. Each one has his qualities; each in a special manner advances onward and upward.

Permit me then to throw to the winds this ladder with three exact steps, and to lead you again in all humility to the sentiments contained in this declaration of your favorite author: "Did we perfectly understand the functions and distinctions of angels, we should know that each has his proper office and his proper rank, and that more justly than any star, however much it may be hid from us." I say the same. Since we are not in a state to define philosophically the stars, which we have directly before our eyes, nor to determine the laws which govern them as a whole, let us not attempt to take the census of the angels, which are less visible to us. And as we doubt not that the stars may be exactly classed before God, although that is hidden from us, let us doubt no longer that the angels are so also. Let us be content in awaiting future enlightenment, to possess the general principles of difference which should exist in superior natures, and instead of dividing them into three choirs of three parts each, encircling with nine hosts the eternal throne, let us see in the limitless depths of life, an infinity of diverse orders, uniting and blending with each other in an endless variety of ways, and reflecting, each from his point of view and by his particular virtues, the magnificence of the universe and the majesty of its Author.

THEOLOGIAN.

Although I do not hold to our ideas of angels as to a strict article of faith, yet I am sorry to see you take a position so far from us. In the great dispute upon the angelic understanding, which gave rise, as you know, in the ancient school, to the theologians of the Jesuits, you affect to be neither entirely for the one, nor for the other; and, as it were, one hardly knows whether to take you for an ally or an adversary. Upon the three fundamental points now in discussion, the degree of universality of science among the angels, the simultaneousness of ideas in their understandings, and the office of reason in their minds, you throw into the debate opinions completely irrelevant.

I do not wish to enter into this detail, but will only say how much I regret that you are so formally decided against us in the last chapter. Quite the contrary from you, who seem to delight in giving your superior beings such exalted reasoning powers, we in fact deny unhesitatingly this attribute to ours. Seizing in one indivisible act, in virtue of their supernatural illumination, the beginning, end, and all intermediates, recognition of truth is with them simultaneous, and not by connection and succession, as in the human mind.

The moment you admit vision, reason evidently becomes superfluous. Even the diversity of their sentiments is, besides, a striking evidence of their arbitrariness. Molina, while sustaining that the angels are capable of reasoning, is of the opinion that they only reason by accident. Suarez makes them reason particularly upon what they do not perceive intuitively—for example, according to his doctrine, upon future contingencies and supernatural objects. Others declare that although in fact the angels never do reason, yet these excellent beings are free to reason if they choose, and upon all things; this we maintain.

But neither of these ideas, however much some of them shock us, seem to satisfy you. And I do not see but Scott has ventured as far upon this subject as yourself, for according to him, the angels may reason even upon subjects which are natural to them.

The diversity of opinion which has long existed among the orthodox schools, sufficiently shows you that I should not be much alarmed to see you introduce new sentiments on this point of controversy, if the bearing of your principles did not extend much further. As if it were not enough to change, as you have done successively, the system of the spirituality of the angels, that of their understandings and that of their hierarchy; you would in fact destroy their immutability. Whether you will or not, when you call in reason, you call in movement and change. Every thing that makes a true use of reason, is necessarily in progress. The circle of his knowledge extends; the fruitfulness of his mind increases; and the natural conclusion is, that his mental force would be developed by the simple fact of its exercise. To take into consideration but a single act of the reason, the conclusion constitutes, in reference to the premises, a manifest progression. This last deduction is so plain, that the school made it one of its chief motives for denying all reason to the angels. For if they reason, it can no longer be said that they are immutable; and thence, there is, to speak properly, no longer any celestial nature, since it is immutability which constitutes the most general characteristic of that nature. After having destroyed, with your astronomy, the immutability of the sidereal order, you now come to destroy with your logic the immutability of the spiritual order; and thus leave no longer a single fixed point in the universe.

PHILOSOPHER.

The time has come to renounce upon this point, as upon all others, the chimera of immutability. The discovery of the movement of the heavens, I have already shown you, leads to this rejection. It was to be in harmony with their apparent fixity that your doctors so stubbornly attached a pretended fixity to celestial beings. But when the region on high is seen to be in movement and change like the earth, there is no longer any reason why superior creatures may not move and change like ourselves. God alone is immutable.

I accept, then, in full, the conclusion that you have drawn from the principle, that superior beings are not destitute of reason; without contradiction, perfectibility is a logical consequence of this principle. All intelligence which acts is thus susceptible of advancing towards perfection; and provided it acts in view of good, it becomes better in two ways,—by the good habits which it acquires, and by the grace of God, which always accompanies meritorious actions. And as one cannot hold these beings out of the condition of progress when he accords them reason, neither can he in the same case withhold actual virtue:—in loving and acting there is merit, and through merit do they elevate themselves. Venture to say that in the angels the love of God is purely passive and does not determine any act, and you will be in the way to profess that the fatal law of invariability reigns among them.

But you are aware that universal consent protests eloquently against such premises. The sentiment which has, by inspiration, caused to bloom upon the earth the idea of these sublime inhabitants of Heaven, has from the beginning invested them with all the essential properties of life. Without speaking of all the legends of which they are the subject, even the name which you give them, shows that they are conceived as the servants of God. Now, is not serving God entering into a knowledge of his designs for the good of all beings, and taking part in their accomplishment? And can any other way of serving him be found? Then, if the angels are, as common opinion makes them, celestial servants, they co-operate in the marvellous government of the universe, in which, notwithstanding our feebleness and unworthiness, we ourselves are associated.

Notice, too, that, to symbolize the zeal and promptitude of their services, all the prophets have given them wings. I recall a beautiful idea of Origen upon this subject. He represents the angels assisting with emotion at all the events in the generous mission of Jesus, inflamed with the sacred ambition to imitate him in his devotion and his merits, and awaiting but the signal of his last sacrifice, to precipitate themselves, by his example, upon the earth, and there ameliorate the faults and sufferings of mankind. And it is not only true that the imagination naturally paints the angels as consecrating themselves to the service of suffering humanity, but it also perceives them nobly aiding each other to rise higher and higher in light. "The angels of the second hierarchy," says the Areopagite, "are purified, illuminated, perfected by those of the first." Notwithstanding the effort of the scholastics to turn this formula to their system, by comparing the action of the angels upon each other to that of bodies, unequally heated and communicating passively the caloric which they enjoy, its spirit is manifest. It represents charity seeking and finding its reign, even in the society of the blessed. This reign, like that of matter and intelligence, is then universal, and maintains in all worlds an infinite activity.

Popular sentiment has even gone further; it has obstructed the way in such a manner that your theologians can scarcely proceed. What resounds louder in your history of angels than the story of their fall? and at the same time what could be more contradictory to the pretended principle of their immutability? According to the tradition which you profess to believe, and which is even at the foundation of the theory of evil, there has been a time when superior beings have lived in a moral condition entirely analogous to our own, during which, subject like ourselves to temptation, some have yielded and forfeited, while others have merited, by their perseverance, a more elevated condition, from which there can be no fall. Thus in this history are two distinct periods: in the first, the idea of God is enough confused in the understandings, so that the inclination to sin can balance its effects; in the second, this idea, by the defeat of evil tendencies, is invested in sovereign splendor, grace abounds, and the creature has no longer any desire except for good.

Again, after having had so much division and strife upon the question of the understanding of angels, how much do they still differ upon this point? It was impossible for them to deny that perfectibility was in the angelic nature, since it was in virtue even of this perfectibility that the angels, according to the tradition, were happy, and merited that happiness. What then is to prevent the identity of the human and angelic natures from making its way through this new opening? Nothing, if not to modify as much as possible the appearances of the drama by the indefinite shortening of its duration. This is what they have done heartily; and you will permit me here to present the ideas of the schools upon this instantaneous period,—this twinkling of an eye, during which it needs be that the angels have found time to pass from nothingness into existence, to be illuminated, to merit or demerit, to be judged, and finally to be precipitated or beatified. Some, as you know, will only admit for all this a single indivisible instant; others admit two instants, one for the creation, the other for merit or demerit; others claim two portions to the second instant, half for the sin and half for the condemnation; others still, more bold, demand for the first instant a similar favor, half for the introduction into the order of nature, and half for introduction into grace. Strange controversies in which are spent so many sagacious efforts, and which are not the least curious instances of the blindness of the spirit of system! How can be made clear this contradictory theory, involving the idea of succession and consequently of duration? If the instant is indivisible, we are then in a Manichesm,—since creation and evil are simultaneous; and if it is divisible,—whether we will or not, we are in time; and whether the measure of this time be a millionth of a second, or a million centuries, for history there is a difference, but for metaphysics it is all the same. * * * * *

Thence I conclude, upon the whole, that your theory of the immutability of the angels is but an argument in the air, for it has for its support neither tradition nor reason. If one considers the question by itself, it is apparent that the perfecting of creatures consists in knowing, loving and serving God more and more; the more elevated creatures are, the more they act, the more they develop themselves and merit by their works, and the more they are rewarded by growth in excellence and beatitude. If one considers the question as it has been determined from inspiration in the primitive monuments to which the Church refers, he will see that the nature of angels has always been deemed perfectible; since after having commenced by being fallible like our own, it became worthy to attain, as we hope for our own also, infallibility. And it involves a harsh contradiction, if this nature, having had the capacity to ascend in the period of its infancy, be pronounced as immutable from the beginning.

Then upon this point you should make no difficulty in uniting with us, and in believing with us that, in the hierarchy of the universe, all ranks, superior as well as inferior, participate, each in its manner, in the sublime law of progress.

DR. HARE AND THE SCIENTIFIC CONVENTION.

The *Spiritual Telegraph* says:—

During the late session, at Albany, of the American Association for the advancement of Science, Dr. HARE made three ineffectual attempts to secure for the current Spiritual Phenomena before the Convention. That many of the members were quite willing to listen to the facts, and the Doctor's expositions of the same, is obvious from the remarks of several distinguished gentlemen, among whom we desire, most respectfully, to recognize Professors AGASSIZ, MITCHEL and ROGERS, whose conduct on the occasion evinced a proper sense of personal justice, and a consciousness that their claims to respect and confidence were so well founded that they might give *a single hour* to the proposed investigation without being ruined in public estimation. But there were neophytes in the Convention, whose claims to a relation with Science were so frail as to require careful nursing. Men of superficial minds and inordinate love of self, whose reputations are small and based on slender foundations, are prone to think that they cannot afford to treat even their superiors with common civility, unless they are accepted and sealed by the constituted authorities; and so they sacrifice the respect of wiser men by treating the profoundest subjects with contempt, and their most venerable advocates with gross indignity.

So far as the deliberations of that body were strictly confined to the old or ordinary fields of physical facts and scientific research, all went on harmoniously; but the first reference to the Spiritual Phenomena seems to have created a sensation. We quote the following from the *Times'* report of the Sixth Day's proceedings:

SCIENCE HAS NO FELLOWSHIP WITH SPIRITS.

Dr. HARE wished, in self-justification, to be allowed an opportunity to state why, after publication upon the subject of the mysterious rappings, etc., he had adopted different opinions. The fact that movements of bodies do take place without contact, rests upon evidence so high that if it is set aside we must set aside all our belief that depends upon the testimony of witnesses a thousand years old. For the monstrous absurdity that man's capacity to give evidence decreases with the antiquity of the world, none will confess to.

Now, said the Doctor, let the Association hear me, or, if it refuses to hear me, let it state the reason why. If the noises—the subjects of my investigation—are due to physical causes, then they are the proper subjects of its consideration. It can properly only refuse to consider them if they are of spiritual origin. If for that reason the Association declines to hear me, let it say so, and add its testimony to mine, that they are caused by the spirits of the departed. (Laughter.)

The Chairman asked if the venerable gentleman intended to open the subject to a general discussion.

Dr. HARE—I want only the privilege of laying before you my reasons for differing from you all on the cause of these mysterious noises. It is a fact, said he, that on the 26th of February last, I went into a room where nobody but a girl and her mother were, and there stood a dining-table, which began to move without the contact of any one of us. I examined the table, and found there nothing under heaven to make it jump. I got on to the table, and it jumped me to a tune. There were in the movements of the table the evidences of both matter and mind. (Great merriment.) If such facts as this rested alone on my testimony, I would expect you to reject it as the raving of a madman; but no two madmen ever agree upon the subjects of their monomania, yet there are thousands concurring with me upon the points of my hobby. (Laughter.) I did not lightly enter upon my belief—it required no small amount of investigation to convince me against all the convictions of my friends.

Prof. PIERCE said that we must have very good grounds for refusing—for us properly to refuse—a request made in so manly a way.

Mr. WINSLOW, interrupting, moved that the subject be attended to in special session, that session to meet in the first insane asylum. (Hisses and other expressions of indignation.)

Mr. MITCHEL (the astronomer) immediately moved that an hour be assigned to Dr. Hare for an exposition of his views. (A few hisses, but general applause.)

Mr. AGASSIZ said he was sure the Association would not tolerate, for a moment, an insult to one of their most venerable and distinguished members. (Great sensation.)

Prof. PIERCE said it was just the motion of Prof. MITCHEL that he wanted to oppose. For, said he, if these are spiritual manifestations we have nothing to do with them. If they are of physical origin, then they belong to the class of deceptions and jugglery which it is not within our province to investigate.

Dr. HARE—(from his seat)—They are not in the class of jugglery or deception; they are admitted by our opponents to be true. Prof. PIERCE makes an assertion that it is jugglery. It is not so. (Great excitement—cries of "order, order!")

The CHAIRMAN—Will my venerable friend yield the floor to Prof. PIERCE, who is entitled to it?

Dr. HARE—(sitting)—It is the business of the Association to investigate every phenomenon of Nature.

Prof. PIERCE—It is that I take issue on; and with every respect for the distinguished member, I hope indeed the proposition will be voted down.

Prof. MITCHEL—I hav n't the slightest faith in those manifestations. It is utterly impossible for me to entertain any belief in such of them as have been presented to me; still, if my friends have investigated them with care, I am willing to hear their conclusions.

Prof. DAVIES, of West Point, trusted that it was not necessary for any man in this Association to announce his profound respect and veneration for the gentleman from Philadelphia; yet, as a member of the Association, he was not as likely to consider the individual—

Dr. HARE—(sitting)—I ask nothing as an individual (Hisses—cries of "order, order.")

Prof. DAVIES—I always endeavor to keep out of such Associations all the popular and exciting topics of the day. My private sympathies must not interfere with my duties as a member of the Association.

The question being called for, was put and decided negatively by a strong vote.

Prof. ROGERS, who in the moment of the greatest confusion had gone over and taken a seat by Dr. HARE, said: My friend, in the earnestness of his convictions, and entertaining no unpleasant feeling towards the Association for the vote just given, asks me to invite the members at their leisure to see him and hear his exposition of the subject. (Applause and a general good feeling)

Prof. DEWEY moved a resolution (which was carried) that Prof. HENRY enter into correspondence with the government of California, as to some plan for preserving the famous fir trees which occur in only one locality in that State, and now in possession of the general government.

THE DUTIES OF SPIRITUALISTS.

What is Spiritualism? Is it a mere belief in the fact that spirits of departed human beings still hold sensible and intelligent intercourse with men on earth? Is it a simple belief in immortality, founded upon demonstrative evidence of spirit-life, furnished by the tangible demonstrations of the inhabitants of the second sphere of human existence? that forms a basis upon which is reared a harmonial philosophy, that is as broad as the Universe, and as deep as the fountains of sympathy in the human soul. It asks the harmonization of all the conflicting moral elements of the age. It seeks to bind the whole race of man together, in bonds of universal brotherhood, and then place the union so completely in rapport with Divinity itself. The true harmonial philosopher is the true reformer, for he seeks the removal of all oppression, and furthers the advancement of every "plan of salvation" that is calculated to ameliorate the condition of the human race.

The Spiritual Reformer is no self-conceited egotist, who possesses but one idea, and, with that rattling about in his empty cranium, grinds out large octavo volumes in numbers whose name is legion, that must be bought before they are read, and then sink into the grave of oblivion, though not forgot because never remembered. He is no puffed-up, windy orator, uttering great swelling words of vanity to gain the applause of a selfish world to satiate his own unholy desire for praise. He is the *working* reformer of the nineteenth century, and with a heart beating in unison with the heaving throbs of humanity, he seeks the elevation of the whole human race, and to accomplish his purposes, first admonishes his own conscience, and throws open the portals of his intuitions to the Divine impress of truth, and then goes forth with the exhilarating balm of consolation to bind up the bleeding hearts of those by whom he is surrounded. His motto is to secure the greatest amount of good to the greatest number, and he seeks his own happiness in making his fellow beings happy. And such is the reformer the age demands. The world is excited and agitated by "commotion, motion, motion, all the country through," and as the wheels of the mighty car of progress move onward, sleeping theologists and idle philosophers will be entirely superseded by active reformers.—*Spir. Universe.*

The Spiritualist.

A. E. NEWTON, Editor and Publisher.

"I have yet many things to say unto you, but ye cannot bear them now."—Jesus.

BOSTON, SATURDAY, SEPTEMBER 13, 1856.

"IT DOES MOVE."

"Yes, noble Galileo, thou art right, *E pur si muove.* "It does move." Bigots may make thee recant it; but it moves nevertheless. Yes, the earth moves, and the planets move, and the mighty waters move, and the great sweeping tides of air move, and the empires of men move, and the world of thought moves, ever onward and upward to higher facts and bolder theories. The inquisition may seal thy lips, but they can no more stop the progress of the great truth propounded by Copernicus and demonstrated by thee, than they can stop the revolving earth."—*E. Everett.*

"Yes, noble Galileo, it does move;" yes, eloquent Everett, it *does* move — "*the world of thought moves, ever onward and upward to higher facts and bolder theories.*" We take our text from a recent speech of America's most eloquent living orator. Would that we possessed the potent wand with which he smites the rock and sends forth such a gushing stream of beautiful thoughts! Our humble pen may trace its way, dashing less splendor, scattering plainer rhetoric in its course; but we grasp with earnest hold the glorious truth, and will endeavor to bring it one little step farther for humanity's sake. As when boyhood's blood thrilled in our veins and cowhides shod our feet, we gave a vigorous kick to the football on the field—with the same heartiness we would help the circulation of thought. Not simply to see how high we can kick it, nor to give vent to redundant vigor; but because all life is in motion; and knowing this, we wish to "keep the ball rolling."

The Copernicus of common sense has at length propounded the idea of the mind's progress; and Galileos are rising on every hand to seize the thought and give it tangibility, practicality. The law of progression holds as important a place in the mental world as do Kepler's laws in the astronomical. Old fogyism may stamp its foot as of yore, and threaten with its inquisitions—the torture and the rack; but the fact is revealed—the mental universe moves, thought progresses, mind advances, the position of to-day is not that of yesterday. Conservation will stop its ears to this; bigotry will clench its fist, and say it shall not be so; but the fact *is*, and to try to eradicate it would be as effectual as to attempt to brush the moon from the heavens with an imperious wave of the hand.

Motion is life; motion is health; motion is beauty. Turn our eyes which way we will, we shall find the fact evidenced on every hand. Let us regard the animal, the vegetable, or the mineral world — wherever we find movement, we discover life, health and beauty, — and these last just in proportion to the former. Compare the fleet horse to the crawling turtle, the swift-winged swallow to the grovelling worm, the airy gazelle to the slow-creeping snail. Look at the gracefully waving elm, then at the stiff cane-brake; at the dancing foliage of the sycamore, then at the cumbersome leaves of the squash-vine. See the sportive rivulet, pouring liquid silver down the mountain side, and the slimy pool feeding the air with infection.

And death, decay, disease—where find we them or their types, but in stagnancy, torpor, inanition?

All these things have their counterpart in the spiritual world, the world of mind. *Progress* is the great law. There is neither life, nor health, nor beauty without it. The religious mind, as it has been for years, centuries past, is one great Bethesdal pool, which needs that an angel should descend and *stir* its waters before they can have any efficacy. In its stagnancy is no vigor, no sweetness, no purity. The angel powers *are* descending, and they are making a commotion in this pool, and good must come of it, however much troubled the waters may appear for the time being. Does it look turbid, muddy? It only shows that there was already mud at the foundation. Do not blame the fair angels and say it came from their fingers.

If we give a sick man medicines, their efficacy depends upon the activity of the organs. If the internal energies be stimulated to a new action, though renewed pain and disorder may be the temporary effect, yet is the cause of evil removed as a result. So with the moral world. If the influences which are now acting in it produce temporary revulsion and revolution, we may reasonably look for a more speedy expulsion of the cause of trouble, than if every thing were in that dormant state that conservatives call peace.

Do not let us convey a wrong idea. We value peace and harmony in the religious world, as much as we value a stable government or a sound physical system; we would not have a quiet which is mere apathy, that must beget mould,—and cheat ourselves into the idea that it is a healthful peace. If error be now taught and received, let there be agitation till that error be purged from the minds of men. No reform in science, politics or morals was ever wrought without commotion. We rejoice not in the strife, but in the glorious results that must come from it if *either* side be sincere. Therefore are we glad that the present spiritual movement arouses opposition, calls down scorn ridicule, derision, on the heads of its advocates. We cannot regret even that Spiritualists differ among themselves on many points of policy, practice and belief; for even fermentation and ebullition must bring about results that could never come of stagnancy and freezing.

Old David Crockett's maxim, rough as his weather browned face, strong as his brawny hands, blunt as a genuine backwoodsman, was a good one for these or any other times: "Be sure you're right, and then go ahead!" But let us keep doing at all events; a *live error* is worth more than a *dead truth.* Work! and the bright band that await us in our spirit-home, shall give us heartier welcome when we join them! *Move!* move with the procession that is laboring up the hill of spiritual knowledge. March like "an army with banners" over error and superstition to the home that awaits the faithful and true.

x.

The Editor has arrived at home, just as this paper goes to press. Constant occupation during his absence, has prevented the preparation of any account of the meetings at So. Royalton, or of his labors since its close, in season for this week's issue. It may be looked for next week.

A SKETCH FROM LIFE.

We shall never forget the last sunset which shed its dying glory upon the mortal life of one whom years ago we knew and reverenced with a pure and exalted affection. It was just such a sunset as this which shoots its horizontal bars of blushing gold through our window as we write. The beauty, the calm, the quiet of this cool September evening, recalls her image, and paints afresh the picture of that closing scene upon the canvas of memory. She was one of the victims of that insatiable destroyer, called consumption.

A few nights before she died, she had a singularly prophetic dream. Or perhaps we should call it a vision; for she seemed not asleep, although scenes veiled from our eyes were revealed unto her; and to those who questioned her, she replied in sweet, calm accents, full of ineffable beauty and wisdom. The scenes she described it would be impossible to paint again in cold, poor words. The transfigured countenance, the unearthly radiance and purity of her smile, and the poetic inspiration that breathed from her lips, can never be reproduced. She sat up in bed, her frail, fair form supported by pillows, and the wondrous wax-like transparency of her face shone in white contrast with the wavy blackness of her loosened hair. Her thin hands, outstretched, seemed to hold objects invisible to mortal sight. Her eyes, which were fixed not upon earthly things, chilled us by their wild and mysterious brightness. She imagined that she had been carried to the banks of a river, and seated upon cushions of flowers. Before her flowed the stream which she described as broad, bright, and far more beautiful than any she had ever seen. Its bed was of diamonds, surpassingly large and splendid. But it was when the other shore opened through veiling mists that her soul rose to its highest ecstasy of joy. It was a world like our own, but a thousand, thousand times more exquisitely soft and fair. At length she saw a company of its glorified inhabitants embark in a boat, which she said looked like the crescent moon, and come over to her, with white robes, dazzling crowns, (she shaded her eyes as she looked at them,) and with harps that sprinkled the air with a golden rain of melody. They came and placed in her hand a casket, which she opened with exclamations of wonder and delight.

"O, is it not beautiful!" she said. "What is it?" some one asked. "Do you not see? It is the garment I am to wear! O, I wish I knew what it is made of! I never saw anything like it." And she seemed to hold up some object and examine it delightedly. "Oh!" she exclaimed, "*it is woven* of spun ivory! But I cannot have it now. I must put it up." And she appeared to return it carefully to the casket. "But in four days, they say, they are to come and clothe me with it, and take me away with them."

With this, the vision closed; and she sank down into a sweet and peaceful sleep. On the following morning she remembered nothing of the scenes she had described; but said she had enjoyed such a heavenly dream, that she was grieved at being unable to recall it. On the evening of the fourth day, however, she heard music, to which she wished us all to listen. "O, do you not hear it? now! now!" she would exclaim, her very smile tremulous with the vibrations of the unearthly harmony. She was much troubled, because none of us could discern the ravishing strains. She was asked if she felt any physical pain. "O no! I am so happy! such tender, exquisite music! I seem to float upon it, as on a stream. *They are playing on harps made of sunbeams.*" And this music she continued to hear, as the sun went down; its spiritual strains growing softer and finer, as the last faint rays faded and died away; until the still gloom of evening gathered over the hills,—when she lay in a trance-like calm, her eyes closed, her breathing almost suspended, and a smile of indescribable sweetness lingering softly upon her face.

In this state she remained for some hours; and it was thought that thus gently, by imperceptible degrees, the spirit would withdraw from the form. But suddenly there was a dawn of glory upon her countenance; she made an attempt to rise, and her friends lifted her up. "Oh! oh! the light!" she uttered, in a burst of wonder and joy; — and presently she added, in accents so soft as to be scarcely heard, a subdued ecstasy of bliss illumining her face the while — "They are come again! O so many! so bright! They have brought the casket,——"

These were the last words she spoke; and those who had raised her up, supported in their arms a lifeless form.

It was singular, that her departure took place almost to a minute at the time which she had prophesied four nights before.

But the most remarkable incident, connected with her change, remains to be related. Some years later, one who had known her was in company with a lady sensitive to spiritual presences, and who, although a stranger to the facts above stated, becoming impressed, gave a glowing description of a female spirit, which corresponded so perfectly with the appearance of the subject of this sketch when on earth, that her friend, then a skeptic in such matters, was struck with astonishment, and asked for further particulars.

"There is one thing very peculiar," said the medium —"her dress!" and she proceeded to describe its exquisite power and beauty. "She seems pleased that she has been able to call my attention to it; and she wants me to tell you that — that — *it is made of spun ivory!*"

x.

THE PHRENOLOGICAL ARGUMENT.

The argument by which the existence of a world of spirits is established, is analogous to that employed in proving the existence of a God, from the adaptation of veneration to that existence. Spirituality exists in man. It even forms no inconsiderable part of his primitive constitution, one of his original elements of mind. This faculty has its counterpart, its adaptation. That adaptation is a spiritual state. Therefore there *is* a spiritual state of being, adapted to this faculty. Short, but demonstrative. But two points. The existence of this faculty in man, which phrenology sets completely at rest; and that great law that one thing being adapted to a second, proves the existence of this second. Phrenology says that this faculty exists, and the inference that a spiritual state also exists, that God is a spirit, that man has a spiritual department in his nature, that man can commune with God, with spirits, and with eternity, and kindred inferences, follow as necessary consequences.—*Christian Phrenologist.*

THE MATERIAL AND THE SPIRITUAL.

A house to live in, victuals and drink, garments to wear, and all the material comforts and luxuries of life, absorb so large a portion of man's time and faculties, that objects of higher and finer uses fall into contempt and neglect. To avail himself of clothes, food, and shelter, is man's first natural instinct; but here too many of us stop. Or if we go further, it is to accumulate and to refine upon these. Instead of using the physical world as a platform to stand firm upon while our hands reach up for more exalted goods, we become rank materialists, worship the platform, and cling to it, affrighted, when Death threatens to drag us off. This fright is the secret of the most of our popular religion. We want something to rely upon, after the platform is taken away. We live as if we would infinitely prefer this life to the very pleasantest heaven that could be planned; however, since this is uncertain, let us secure the next best thing, making a few small sacrifices in this world, to enhance the value of our chances in the world to come! What sadder evidence have we of this narrowing materialism, than the fact that Christendom is still reluctant to believe that there can be any happy future state for man except in connection with this gross physical body?

What good does Spiritualism do? It is overthrowing this abhorred idol of materialism, and turning the thoughts of men into spiritual channels. Even though it be as false as the blindest bigot believes it to be, it has this merit, of awakening in millions of slumbering souls a real interest in "things unseen," and of inspiring a reverence for something of higher importance and of nobler use, than pork, and dollars, and acts of Congress.

x.

AN EXTRAORDINARY SPIRITUAL TEST.

A gentleman who resides in this city, but who has not authorized us to use his name, called at Mr. Redman's room, on Sunday last, for the purpose of introducing a friend who was visiting him. Besides this friend, a brother of the gentleman first named was in company with him. The brother was an inveterate skeptic, without the least fellowship with Spiritualism. He called for curiosity, but did not intend to sit at the table for investigation. The spirits, however, required all in the room to sit up to the table. He did so; and in a few minutes the spirit of a brother who left the form in England, at the age of seventeen, addressed him, through the hand of the medium, writing backwards, from right to left, and giving his name. The skeptical brother asked the spirit if he could tell the manner of his death. This was answered in the affirmative; and the hand of the medium was immediately used to make numerical characters, in the following order:

9—23—1—19—19—13—15—20—8—5—18—5—4—9—14—20—8—5—5—1—18—20—8—4—5 1—18—2—18—15—20—8—5—18.

What the meaning of these figures could be, no one could divine, till they were directed to compare, by placing the numerals over the letters of the alphabet, thus:

1—2—3—4—5—6—7—8—9—10—
A—B—C—D—E—F—G—H—I—J—
11—12—13—14—15—16—17—18—19—
K—L—M—N—O—P—Q—R—S—
20—21—22—23—24—25—26.
T—U—V—W—X—Y—Z.

This combination of characters, the reader will find by examination, spells, "I was smothered in the earth, dear brother."

The fact thus ingeniously and uniquely represented was, that he and another lad were at play in a sand-hole, the projecting bank of which caved in, and suffocated him, before he could be extricated. This test, we understand, proved too potent for the skeptical brother's stoicism; and his tears confessed his conviction.

The gentleman first above alluded to allows us to give his name to individuals who wish to inquire of him. — *Buffalo Age of Progress.*

THE SHAH'S DREAM.

The London Times' correspondent at Constantinople tells an amusing story from Teheran. The governor of Mazinderan, uncle of the Shah, complained that his post impoverished instead of enriched him; he begged to be released from his command. The Shah made private inquiries, and this was the result: "One evening, when a great party was assembled at the Palace, the Shah came in with the wrinkles of thoughtfulness obscuring his lightful countenance. When asked for the reason of this world-distressing state, he answered that he had had a serious dream, in which his guardian angel appeared to him, all resplendent with light and glory, and told him that he had good news for him; and if he searched a certain spot in a certain garden of Teheran, which belonged to his beloved uncle, the poor and distressed governor of Mazinderan, he would find a treasure which, like all under-ground treasures, belonged to the Shah. The courtiers naturally suggested that the guardian angel's valuable information ought to be turned to account, and trusty officials were sent to act on his advice. The result was that 300,000 gold pieces were found in the spot which had been designated in the Shah's dream. Curiously enough, and unfortunately for the governor of Mazinderan, the gold pieces were all of new date, which upset the Shah's original idea that it was a treasure hidden by infidel guebres in olden times; and he had his uncle thrown into prison for not having given information of the treasure, and in order to force him to tell where there were other such treasures to be found."

Spiritual Truth.—How beautiful the thought that a heavenly truth is never lost; a thought of beauty goes sweeping through the universe of space, till it finds a welcome in some heart. It leaves its impress there within the spirit's shrine, and goes on forever, flowing and leaving its daguerreotype of joy within another's soul. And thus in time all must be blessed. For the thought that has made thee glow with life to-day, must e'er the morrow be another's joy, and it will roll on through eternity, and paint a glowing picture on the darkest soul now in deepest misery.

It was among the loveliest customs of the ancients to bury the young at morning twilight; for as they strove to give the softest interpretation to death, so they imagined that Aurora, who loved the young, had stolen them to her embrace.

For the New England Spiritualist

SYMPATHY.

There is a mysterious power which pervades the entire universe, and rules with absolute sway the volitions of all sentient beings. Men call it sympathy. In plain Saxon, it is a fellow-feeling or similar pathos. Like produces like. Birds of a feather flock together.—These trite maxims will commend themselves to the common sense of all. The power that attracts its counterpart will, with the same vigor, repel its opposite.—Antipathies are as strong as loves. Dislike is as potent as attachment. The fortitude that will die for a friend is courage to kill an enemy. Behold, then, the omnipresent magic that controls the destinies of the world of mind.

Its analogy with the power that rules the material world we can only hint at. The subtle might that carpets the earth with vegetation, enamelling the fields with flowers and crowning the forest with foliage, works through sympathy with a higher life. The aurora that kindles its wondrous blaze amidst the ice-bergs of the northern hemisphere,—the lightning that weaves its garlands among the clouds,—the perpetual rush of fiery orbs in the stellar empyrean,—these display the same mystic power that fringes the wild imagery of our dreams, or heats the maddest passions of the human soul in the tragedies of real life. We would not be profane, but we call this influence—God.

There can be no universal attribute that does not belong to Deity. Is *light* pervasive in all the realms of space? 'Tis the smile of our Heavenly Father. So of the link that binds the golden spheres to the throne of the Eternal, and the spell that makes a loving heart beat in the pulses of a kindred human soul. It is the spirit of the living God. Do not chide me, then, if I do not offer precise ideas upon this endless theme. I had only a word to whisper to your better hopes. I leave the Atheist with his chilling unbelief, while I ask you to reverence God in all. Let those who shudder at the prevalence of evil, know our best trust. There is no real ill. What seems evil is only *less good.* The cycle of human progression will carry man above and beyond its reach, Evil is finite,—not immortal. It may give zest to the joys of Elysium. The attraction of evil may be strong, but good is stronger. We know how dark circles meet by their sympathy with gross wrong. We see them gather under the banner of falsehood, and rally to the defence of creeds all blotted with hateful errors. But we see royal couriers from the throne of Powerful Goodness raising beacons on the star-lighted summits of the mount of truth, and across the horizon of the dawning day they lodge their arrows in the camp of the discomfited hosts of sin. Their torn banner and trampled creed are forgotten, and they go up to be allies of the band from Eden, and they feel bolder now, for they are where they can see that "the stars in their courses" are fighting for them.

We believe the golden reins of sympathy will guide the destinies of man to the goal of happiness. When the multitudes that no man can number shall range themselves on the right hand of the great white throne, congenial harmonies will attract them there, and no vocal mandate will send ruined souls to the wastes of perdition; but the same omnipotent sympathy will cause gross spirits to seek a lower sphere. And until all man's nature is radically changed, his thirst for happiness quenched, his aspirations after a higher good seared and destroyed, he will be sure to rise to the higher and better spheres.

L. A J.

For the New England Spiritualist.

PERFECTION AND IMPERFECTION.

Communion, communication!—Is it not wonderful, the power we have of conveying our thoughts and feelings to others? Is it not almost as wonderful that we in the flesh should be able to communicate with each other, as that those who have left the flesh and put on incorruptible bodies should have the power to signify to us their thoughts and memories and the beauties they witness? It is *mind* that does both,—mind that sought the means of expression in the earthly form through substances and with visible symbols, and mind that is expressed. And shall mind ever lose any of its faculties or powers? Having progressed and developed its innumerable resources *here* under all the difficulties and impediments of earth, shall it cease to do so when disenthralled and made "equal unto the angels?" shall it have less capacity in the Heaven above? be less nobly gifted, or sink into nothingness there? What, then, is immortality? How we are bettered by the transition? Are we not rather reduced to less value, made of less capacity and less worth, if there we may not converse with those remaining here?

"But the *imperfections* that attend every method of communication, the liability to misunderstanding, misconception, and misinterpretation under which they must labor, and the errors committed, make it of little worth to us, their communicating with us." O surely. Is not every thing below God Himself *necessarily* imperfect? Is it not in the nature of things that there should be misunderstandings and misinterpretations? How shall *we*, in the earth, ever escape these liabilities? *We* must always have *tangible, visible* substances as a means of communicating or receiving intangible thoughts and emotions. With *us* the intangible must ever be manifested through the tangible, the spiritual through the material. And as long as it is so, can it be otherwise than that we should be subject to the inconveniencies and imperfections incident to materiality and grossness? As long as we and others are imperfect, must we not expect errors?

"But we have always supposed, and been taught to believe, that if we could reach heaven we should be perfect, lacking nothing in any respect, either in quality or enjoyment."

Yes, we have been taught that and believed it. But consider what that is. Can there be more than *one perfect* being in the universe, and He the Infinite? Must we not ever remain inferior and imperfect? And why should we desire it to be otherwise? Our constitution makes it for our happiness to be so. An instance of the Infinite Wisdom and Goodness of God. How innumerable are these instances. How beautiful to contemplate the perfections of Deity. Should it not be enough for us, that we are under His benign government *always?* A part of Him, indeed. For "in Him we live and move and have our being," and shall at last be assimilated to Him, and become one with Him, "by whom, through whom, and to whom are all things."

M. A. F.

WHAT PROFESSOR HARE SAYS.

Prof. Hare states the following through the *Saratoga Republican*:—

In a recent newspaper it has been published that I made an apology before the American Association for the Advancement of Science, for having claimed an opportunity to explain my having become an advocate of Spiritualism after having published an opposite conviction. True it is undoubtedly, that I *suggested an apology*, but it was *for the Association, not for myself* that it was made. The apology was suggested for their refusal to allow me a hearing, not for my request that a hearing should be granted.

In support of my claim to be heard, I urged that if the sounds and movements of which the occurrence had been suggested by numberless unimpeachable witnesses, were not, as by them inferred, due to the spirits of departed mortals; they would be due to some physical causes, and consequently would fall within the field of physical investigation, legitimately belonging to the Association. Hence, without admitting the explanation of Spiritualists to be true, the Association could not fairly refuse the desired hearing. My much esteemed friend, Prof. Pierce, sought to escape from this dilemma by urging that if the phenomena were due to spirits, it did not belong to the meeting to consider them, and that if the opposite were true, they must originate in deception, and therefore could not deserve the desired consideration.

Being myself one of those through whom the phenomena in question had been produced and attested, subsequent to the session I asked Prof. Pierce whether he intended to impute deception to me. In reply he said, that he had not denied that the phenomena were due to spirits. It is therefore to be inferred, that this eminent astronomer actually concurs with me in opinion as to the origin of the phenomena.

But if the spirit manifestations, so called, although attested by witnesses more numerous and better known than those by which any miraculous facts ever were before attested, are to be ascribed to deception or delusion, how are any of those on which any existing religion reposes for its truth, to be held freer from the same defects?

Moreover, if due to deception, is it less the duty of men of science to trace it to this source? Can it be right that those who are by their intellectual ability and attainments pre-eminently competent to investigation, should not exert their powers to expose the deceit?

But even when traced to spirits, if valuable suggestions should be made by spirits, should men of science neglect those suggestions instead of "trying all, and holding fast that which proves good?" Pursuant to the premises, I insisted the real motive for the refusal of my request was not brought forward, which was *expediency.* A motive analogous to that which had led me during thirty years in which I occupied the professorship of chemistry to avoid any expression to my class of my religious opinions which might conflict with the opinions of those with whom I was associated, and with which it was my duty to harmonize and not to render unpopular.

Every man of science is the "*bornthral*" of the exsiting theology. Being in this thraldom, they dare not countenance facts which may furnish a bulwark to overthrow the theological fortress under whose ordinance they exist. When a highly accomplished candidate may be refused a chair on account of his disbelief in the Trinitarian mystery, it could not but be dangerous for any dependent on theological institutions to admit of any way to the celestial regions preferable to that so painfully exemplified in the "Pilgrim's Progress."

Robert Hare.

Saratoga Springs, Sept. 3, 1856.

Shakers.—The number of Shaker Societies now in this country is eighteen, located in seven different States. There are none in any foreign country. The denomination was founded through the instrumentality of a female, Ann Lee, who was born in 1732. She was introduced, as she believed, into the spirit-world, and received communications from Christ and Moses, from whom she received instruction in regard to the principles of the dispensations which they ushered in. The Shakers hold that there have been four dispensations of God to man—the first beginning with Adam and extending to Abraham; the second extending from Abraham to Jesus; the third from Jesus to Ann Lee; and the fourth from Ann Lee onward. The first Society was established in 1792, near Albany.

DR. MAYHEW'S MOVEMENTS.

Lawrence, Sept. 7th, 1856.

Bro. Newton:—Will you permit me to inform my friends, through your columns, of my purposed movements in the future.

On the evenings of Sept. 11th and 12th, I shall lecture in N. Chelmsford; on Sunday 14th, three times during the day, in Manchester, N. H; 15th and 16th in Milford; on 21st, Sunday, three times, in Nashua.

The evenings of 17th, 18th, 19th, are at the service of any friends, within twenty or thirty miles of Nashua. Letters to be directed to me at Manchester, by the 14th inst. After that date, I hope to visit Hollis, Dunstable, Townshend, Ashburnham, Winchendon, Westminster, Princeton, Gardner, &c., on my course to Greenfield, Whately, &c., as requested in a letter from Mr. Barnard.

Any other friends on or near this route, desirous of my services, will please write me, and direct to Nashua, by 21st inst., and their requests shall be attended to.

Yours for Truth and Humanity,

Jno. Mayhew.

Good Advice in Quaint Guise.—In going through the world take care to turn your toes out and your thoughts in. The one will keep you from falling into cellar-holes; the other from falling into iniquity.

The All-seeing One, who judges the thought as well as the act, will make no distinction between life drained drop by drop from the soul, and that sent forth at a blow with the red hand.

The happiness of man arises more from his inward than his outward condition; and the amount of good in the world cannot be much increased, but by increasing the amount of goodness.

Influence is to be measured, not by the extent of surface which it covers, but by its *kind.*

PERSONAL EXPERIENCE AND FACTS.

To many of our readers, the following communication will be found to present nothing beyond the ordinary experience of most investigators of the spiritual phenomena. There are others, however, who will read with interest these statements, coming as they do in such a candid spirit, that we cannot doubt the sincerity of the narrator, whether we feel our faith strengthened by the facts he relates or not. We wish as far as possible to meet the wants of all classes and conditions of mind; we therefore give the article a place, and leave each one to set his own estimate on the value of the manifestations therein recounted.

NEW HAVEN, August 25th, 1856.

BROTHER NEWTON:—Being a believer in spirit intercourse, with strong desires for a more general diffusion of a knowledge concerning its wonderful workings, I am prompted to address you, asking the privilege to occupy a space in your journal, to give a general summary of my experience while investigating; as also some facts of recent occurrence in connection with these mysterious influences. As a stranger, if it would not be considered egotistical, I would speak of my past life in connection with what have been termed religious beliefs. When about eighteen years of age, I joined a Presbyterian Church, based on the Old Saybrook platform,—of which town I was then an inhabitant,—and remained in good and regular standing for some six years, when I received the principle as a truly Bible doctrine, that God required man to live without sin, in purity of heart, and that he would not have made this requirement, unless he had created man with capacity to fulfil; and until this was fulfilled, man had no right to claim the joys of Heaven as his inheritance, as given through the promises to those who do the will of the Father. Through the belief in the above sentiments, I became a heretic in the estimation of the church, and so obnoxious to their "Christian loves" that, as has been the case with many others who have minds of their own, I became a subject of discipline. I know no reason why I should not bless God and be thankful for the consummation of the act, for it has placed me in a position where my own individuality has been more fully presented to the world, developing more progressive thought and corresponding action, until freedom from theological dogmas and sectarian influences has become triumphant, and leaves me without fetters to my future, and I trust progressive Christian character. Thus while I was left by my so-called Christian brethren, without their watchful care, fully turned out to pasture with the devil and his friends,—which according to J. A. Seiss, takes in pretty much all that do not belong to "*Our Church*,"—I was led on to another point, that of spirit-intercourse, where the dark scales of error have more fully passed away. This new and glorious dispensation of light, as it reflects from the shield of truth, illumines my interior vision through angelic loves and spirit power, truly exhibiting heaven's own loveliness, cheering and blessing my soul, expanding my better nature to comprehend more fully the good and the beautiful, as it flows out from the fountain of all wisdom.

But enough of that. I now come to my experience in the new phenomena. What I may give as manifestations may not be new to your readers, or exclusive to this vicinity; but as I have never known any general account of manifestations, or progress of the cause in this section to have been given through the press, and as my spirit guides severely reprimand me for my neglect of this duty, I now seek opportunity to make known the same. If similar manifestations have been given to others, I presume they have been withheld from public record for the same reason that I have withheld them; because the world, and many Spiritualists, so-called, were not ready to receive them. While duty and the significance of the demonstrations form the basis of my effort to give them to the public, I leave the reader to make his own application, whether emblematic or practical; but if any one doubt these occurrences as I relate them, I would say,—to stand on their plane of thought,—I should have to doubt the strongest senses of my being, those of sight and feeling. Their genuineness may be questioned by some; but those who in their necessity were made the recipients of their results many times, could well testify to their practical benefits.

The first demonstration witnessed, was at Brother Chauncey Barnes', in the village of Fair Haven, in November, 1854. At this time, I met Brother Calvin Hall, of Somers; Mrs. Dexter, and Brother Fairfield, of Mass.; and they, together with Bro. Barnes and wife, laid their hands on the top of a very heavy piano, which very soon vibrated, rising up some two or three inches and again coming down to the floor. This was repeated several times, and then the piano rolled out on its castors into the middle of the room. Though I suppose such now might be a very common manifestation, yet at that time, and to me as a skeptic, it was beyond comprehension. To account for the destruction of the laws of gravity, and the action of unseen power sufficient to raise such a ponderous weight, was a puzzle to the mind. Bro. Fairfield was entranced, and gave a communication purporting to come from the spirit of Emanuel Swedenborg, criticising his own writings, a volume of which lay on a table in the room. He said they contained a good many truths; also many errors, as his experience in the spirit world had well convinced him. After some personations through Mrs. Dexter, the evening closed without my being able to detect any deception on the part of the mediums, who gave me the fullest opportunity to investigate that my mind could desire.

The next opportunity I had, was on the 7th of December, following. Bro. Fairfield was present and became entranced, and directed the outside door to be opened, and as this was done money came in and fell in different parts of the room—two ten cent pieces and two quarters of a dollar, were in a short time dropped in our presence. This seemed a confirmation of the prophecy through Bro. Barnes, made about the first of the year, that before its close, money should pass through the air from place to place; although hardly credible by even Spiritualists at the time of its prediction. On the following evening, Bro. Wm. Hume of Mass., came and joined Bro. Fairfield at Bro. Barnes'. During the evening a peculiar influence seemed to control them both to act in perfect unison. Whatever motions one made the other made simultaneously. Going out of the house into the street in the evening, it being quite dark and stormy, they passed around some two squares, and returning, each appeared with a bright quarter of a dollar sticking fast on the centre of his forehead, and both still under entrancement. On entering the house, both knelt down and bowed together and made various motions alike, the money still remaining fast upon their faces until the influence left them. When they became conscious, they were unable to tell how the money came to them, but were perfectly satisfied that they were not in possession of any such pieces, previous to their being controlled in this unconscious state. Other manifestations were subsequently given. Cigars were brought from an upper room and strewn around the circle; also a cap was brought from a closet in a chamber, and deposited on the wires inside the piano, the lid of the same being closed at the time. The circle was not in the room where the piano was; but Bro. Fairfield, being in the seeing state, described the operation, and when directed to go and see, it was found to be as he described. The day following these manifestations, these mediums left the village.

Some weeks intervened before we were favored with another visit from Bro. Fairfield; but this visit was attended with more wonderful money demonstrations than the previous. On the 16th of January, 1855, he came again to Bro. Barnes', and when he arrived he had only about one dollar left in his purse, not half enough to carry him home again. Soon he and Bro. Barnes were directed to prepare to start on a mission in a few days; and to human foresight they must go without money or scrip; for Bro. Barnes was as much lacking in purse as Bro. F. But in the early part of the evening following those directions, Bro's F. and B. were entranced, evidently by Indian spirits, as the language would indicate. They soon put on their overcoats, and passed out into the street followed by Bro. Barnes' son. After passing some quarter of a mile from the house on to the main road leading to the city, they suddenly halted, when Bro. F. on his knees in the middle of the path commenced to dig with his hands in the snow and dirt, and soon picked up two quarter eagle pieces and placed them in the hand of Bro. Barnes. They were then led back to the house, — the entrancement still on them until they had deposited the money mixed with snow and dirt on a table in the presence of myself and daughter, and the family of Bro. Barnes. This sum was divided equally between them as directed.

In a short time they were again under a like influence, and one of them breaking from the broom twelve pieces, proceeded to make a distribution, apparently, after the Indian style. First, six parcels were made; second, four; third, three; fourth, two; — thus they were equally divided, being six sticks for each one. When this was accomplished they again put on their overclothes and made preparations to leave the house. As they passed out, Bro. Barnes' son and myself followed directly in their steps, being very desirous to have, if possible, a more certain knowledge of such a singular manifestation—one which to me at that time was quite beyond comprehension. They were first directed to the new Congregational church, and in front of the centre door-steps, Bro. F. was suddenly brought down on his knees, and turning over a board which had been laid there to walk on, he commenced to pass his hand rapidly over the black earth, and in some half minute's time was made to pick up another quarter eagle and place it in the hands of Bro. Barnes, who was in a waiting position to receive it. I would here say, I was permitted to see this piece before Bro. Fairfield's hand reached it, having knelt beside him for the purpose of learning if there could be any deception in communication with these operations. Bro's F. and B. then took the back track, and as they left the main road and were passing the main building in which is the Odd Fellows' Hall, they were directed to the steps, and Bro. F. brushing away the snow from the step, took up something and placed it in Bro. Barnes' hand. Then passing down the road leading to Bro. B.'s house, we came to the Methodist church; and again Bro. F. walked up to the steps, and as before, removed the snow with his hand, and took therefrom something more and deposited it with Bro. Barnes. On arriving at the house, they deposited what was in Bro. B.'s hand on the table, and it consisted of one quarter eagle and two quarter dollar pieces—a sum equivalent to twelve quarter dollars in all; and we presumed that this was what was symbolized by the twelve sticks.

On the following evening, in a circle of some eight or ten, some believers and some not, Bro. F. became entranced, and directed that the outside door be opened, and those present to be perfectly quiet, when in a few moments a sound like the ringing of money was distinctly heard, and soon a five dollar gold piece fell in the lap of a young lady, she being susceptible to these influences. Her arms were extended fully at right angles to the body, and she could not pick up the money, and soon the spirit directed that Bro. Barnes' wife might take it, for it was brought for her benefit.

Again, the same week, Bro. F. became entranced in the middle of the day, and demanded that Bro. Barnes' son should accompany him; the spirit telling him that he would get a bright piece for the young man. They passed out and after walking some half a mile, they came to a stand in front of some stores, when the medium was made to say that the bright piece lay under the snow in the gutter; but the pale faces in the store were looking at them, and the spirit said if they would pass down the street a little further the spirit would bring the piece and drop it at a point designated. They passed on to the place, and when arrived at the point mentioned, there lay a five dollar gold piece. Thus you will see that eighteen dollars were brought to this family in the space of one week by these mysterious influences, and in their needs it could not be considered otherwise than a blessing,—even if Bro. Seiss' demons were permitted to be the instruments for the accomplishment of the work. I wonder, when Christ sent one to take a fish which should have a piece of money in it, in amount sufficient to meet the demand for taxes, if all the people were ready to attribute the same to devils and demons, instead of being a manifestation of wisdom from Him who does not even allow a sparrow to fall to the ground without notice.

At one time while there were some ten or fifteen, believers and unbelievers, at Bro. Barnes', Bro. Fairfield being present and entranced, a gold locket was brought from an upper room occupied by Bro. Barnes' daughter, taken from a drawer which was closed a short time previous, and carried around the room over the heads of those present, was distinctly seen by those who did not believe in spirit agency as well as by those that did—and was finally dropped in the middle of the circle upon the carpet. A daguerreotype of a son of Bro. Barnes was also taken from Barnes' house, and dropped in the presence of Bro's B., F., and myself, as we were walking out from the city of New Haven, to the village of Fairhaven. Bro's B. and F. were on their return from Mass., and they recognized the spirit of the son around them, before the manifestation was given. It fell at my left hand, the two Bro's being upon my right; and as the case passed down before my face, it opened and fell upon the ground as lightly as a feather; the likeness, as it were, looking us in the face.

Many more demonstrations are in my mind, such as for instance, seeing tables raised, while eating, and made to perform motions like a heavy sea, without moving anything upon the table or spilling the contents of the dishes, etc. But as this communication is drawn out longer than I anticipated, I will close. I hope to be ever ready from this time to give the world whatever shall transpire in my presence, that may benefit the cause of progression, or unfold the mysteries connected with these phenomena.

Yours in Truth, H. S. BANNING.

THE HERALD ON THE ALBANY CONVENTION.

We find that many of the secular journals disapprove of the course of the Scientific Association in refusing to give Prof. HARE and Spiritualism a hearing at its late session. The *Herald's* special correspondent treats the subject very fairly for a skeptic, though he exhibits a great want of reliable information in his remarks on the tendencies and results of the Spiritual Movement. We extract from the *Herald* of last Sunday morning, portions of the correspondent's letter:

SPIRITUALISM—The only incident worthy of special notice in the proceedings of the general session yesterday morning was the motion of Prof. Hare to be heard on Spiritualism. The old gentleman put the case very neatly. If, said he, you exclude the subject because you consider it trenches on religion, then you are confessed Spiritualist; and, if you are not confessed Spiritualist, you must believe that the phenomena are physical, and therefore fall properly within the scope of your Association. Prof. Pierce met this with another dilemma. If, said he, the phenomena are spiritual, we can have nothing to do with them; and if they are not spiritual, they must be legerdemain, which is also without our sphere. You perceive that in this argument Prof. Pierce begged the question. He denied that there were any physical phenomena, save what were due to charlatanism; while the very gist of the argument of Dr. Hare was to prove the existence of *bona fide* phenomena. Strange to say, no one rose there to expose this fallacious position of the great mathematician. Professor Mitchell of Cincinnati, proposed to give Professor Hare an hour, in respect to his gray hairs; and Prof. Davies, of West Point, made a common place speech against the introduction of exciting popular topics into the Association.

Dilemmas are said to have horns, and though careless people often verify the fact, it is seldom that such things are used as implements of *self-destruction*. Spiritualists are not insane enough to commit suicide in this way, but some of their scientific opposers are so. Dr. HARE wisely left the Convention to hang on the horns of that beast, while Prof. PIERCE deliberately impaled himself. He virtually assumed that all phenomena which are not spiritual in their origin, and not hitherto recognized by Science, *must be referred to legerdemain*. If such a specimen of false logic from such a source did not cause the dry bones of John Locke to rattle in his sepulchre, we may safely conclude that his spirit did not attend Convention. Moreover, if there was any exhibition of charlatanry before the Scientific Association, it is evidently not to be charged to the account of Dr. Hare, but to those who make such absurd statements in the name of Science, while they timidly shrink from an investigation, because it is likely to unsettle their previous convictions.

The *Herald's* correspondent says:

If there was no evidence whatever of the existence of these phenomena but the word of Dr. Hare, I think his character ought to have earned for his assertion sufficient credit to warrant an investigation. Granted that the chances are that he has allowed himself to be deluded in many instances; granted that there was a prospect of a troublesome and tedious inquiry; I hold still that it was the duty of the Association to make that inquiry and bring that delusion full into public view. When the first word of spiritual manifestations crossed the Atlantic and reached the ears of the late Francois Arago, his first exclamation was, "But what do Silliman and Dana say of this?" The answer was very simple. They had never inquired into the matter, never noticed it. The learned men of whom they are the chiefs and the type were so busy in finding out what happened twenty thousand years before Adam came, that they had no time to investigate the phenomena of their own day. And that investigation has never yet been made. At this moment, phenomena which hundreds of thousands believe to have existed and to exist, remain wholly unexplained; thousands of unfortunate persons, for want of accurate information on the point, believe that they are surrounded by spirits; and scores of these deluded people every year culminate in an insane asylum.

This, as well as other portions of the letter from which it is extracted, evinces a growing liberality on the part of the daily Press of this city which it is gratifying to notice. But the writer is altogether mistaken in what he says about delusion and insanity. The assumption that it is filling the abodes of the insane is not supported by the reports of the lunatic asylums, nor by any other evidence that is entitled to public confidence. —*Spiritual Telegraph.*

SPIRITUALISTS' MEETING.

There will be a meeting of Spiritualists in a grove in Ellington, Connecticut,—to commence on Friday the 19th Sept., 1856, and close on Sunday, the 21st. All persons interested in the subject of Spiritualism are respectfully invited to attend.

Ellington, Sept. 8th, 1856.

Miss S. A. MAGOUN, will speak in the trance state at West Randolph, next Sabbath, Sept. 14.

Mrs. JOHN PUFFER of Anson, will speak in Duxbury, on the 14th; in Plympton, the 21st; and Randolph, the 28th inst.

A NEW WORK.

JUST PUBLISHED, AND FOR SALE BY

BELA MARSH, 15 FRANKLIN STREET.

A Voice from the Prison;

OR TRUTHS FOR THE MULTITUDE AND PEARLS FOR THE TRUTHFUL

By the Prisoner JAMES A. CLAY.

WRITTEN during his confinement in Augusta, Maine, Jail, to which place he was sentenced by the S. J. Court to chastise him for his ideas of social freedom. The book is a truthful expose of the popular church and governments of earth to which the people submit, though they writhe in their agony; and a plea for the true church and true government which shall deal justly and mercifully to all. It is a book intended for the thoughtful.

Price $1.00. Postage prepaid.

JUST PUBLISHED—Reasons for rejecting the Creed and asking a Dismission from the Shawmut Congregational Church, Boston, by Two of its Members;—being an Examination of their Creed and a comparison of it with the plain teachings of the Bible, without the explinations of Salaried Divines, embracing their entire Correspondence with their Church, and its subsequent action in regard to them; with Comments upon the same.

This Work was prepared particularly for the Members of said Church, being the only way that a hearing could be had before them; but, by request, a few extra copies have been published, and may be had of BELA MARSH, 15 Franklin Street, Boston, or of DEXTER DANA, Washington Street, Roxbury. Price 25 cents. sept13 2m

Letters received not otherwise acknowledged.—J. Judson, W. B. Coan D. D. Wait, F. Gale.

SPECIAL AGENT OF THE SPIRITUALIST.—MR. WM. SPEAR will visit several places in this vicinity, for the purpose of obtaining additions to our subscription-list. Friends of the SPIRITUALIST in the places he may visit, will confer a favor on us by lending him any assistance in their power, and by commending the paper to such as are becoming interested in the movement of the day.

MR. SPEAR will spend a few weeks, in Maine, after Aug. 11th He is commended to the confidence and aid of our friends in that section.

PUBLIC TEST MEETINGS.—Mr. and Mrs. W. B. COAN, and Mr. COLES of New York, are giving a series of public Spiritual Meetings in Connecticut, and during September and October they intend visiting the principle towns in Massachusetts, New Hampshire and Maine.

Mrs. Coan is well known as an extraordinary *rapping and writing test medium*, being probably the only person in this country through whom spirits can make raps and give test communications in large public assemblages. In addition to the *raps*, which are always loud enough to be heard in the largest sized Hall, her arm is paralyzed, and she is made to write long test communications, upside down and backwards, and in much less time than the sume matter can be written by the ordinary method.

Each audience is allowed to choose a committee to sit on the platform with Mrs. Coan, and test the *unseen power* in every way that reason may suggest.

Mr. Coles will open each meeting with a few introductory remarks explanatory of the philosophy of Spiritualism, and the general conditions necessary to the production of manifestations, &c.

It is hoped that these meetings will induce many of that large class of persons, who have never heard a *spirit* "*rap*," or witnessed a *spirit manifestation*, to see and hear for themselves, and judge whether there be any basis in that faith, which in this country numbers two million adherents.

Those friends who may desire a visit from Mrs. Coan, will please address Wm. B. Coan, stating what Halls can be had, and on what evenings, &c. Direct to Hartford, Ct., up to Sept. 18th. Worcester, Mass., to the 25th. Lowell, to Oct. 1st.

JOHN M. SPEAR will answer calls to attend free meetings on Sundays, for directly *practical* purposes, during the months of September, October, and November. Address J. M. SPEAR, Melrose, Mass. Melrose is seven miles from Boston, on the Boston and Maine Railroad. House, second east of the depot.

GEORGE ATKINS, will be in Portland, and the vicinity, until the middle of September, and will lecture (under spirit influence) and attend to the sick wherever his services may be desired in Maine, until that time. He may be addressed in care of Bela Marsh, Boston.

CALVIN HALL will be in Westfield, Mass., Mondays and Tuesdays; Chicopee Falls, Wednesdays and Thursdays; Springfield, Fridays and Saturdays, for four weeks from the 18th of August.

LECTURERS NOW IN THE FIELD. The following are the names and addresses of the principal public advocates of Spiritualism who are now in the field in New England:

Dr. JOHN MAYHEW, of New York, may be addressed at this office.

J. W. H. TOOHEY, of New York, late editor of *Christian Spiritualist*, may be addressed at Salem, Mass., Box 219.

J. J. LOCKE, of South Reading, (Liberty Grove) Mass.

Miss C. M. BEEBE, of South Boston, reads lectures written by spirit agency.

Miss A. W. SPRAGUE, of Plymouth, Vt., Trance Speaker.

Mrs. M. S. TOWNSEND (formerly Mrs. Newton), of Bridgewater, Vt., Trance Speaker. MRS. TOWNSEND will give clairvoyant examinations and sittings if desired by her friends in the towns she is about visiting. The sick and suffering may thus receive benefit.

MRS. R. M. HENDERSON, Psychometric delineator of character, and trance speaker, Newtown, Conn.

Mrs. H. F. HUNTLEY, of Paper Mill Village, N. H., Trance Speaker.

MRS. JOHN PUFFER, Trance Speaker, No. Hanson, Mass. (Mrs. Puffer also examines and prescribes for disease.)

AUSTIN E. SIMMONS, of Woodstock, Vt., Trance Speaker.

ALLEN PUTNAM, Esq., of Roxbury, Mass, will receive applications to repeat his lectures on Mesmerism, Spiritualism and Witchcraft.

N. S. GREENLEAF, Haverhill, Mass., Trance Speaker.

H. P. FAIRFIELD, Wilbraham, Mass., Trance Speaker.

GIBSON SMITH, South Shaftsbury, Vt.

S. C. HEWITT, formerly editor of the *New Era*, lectures on Spiritualism *as a Science*, as clearly proved as chemistry, or any of the natural sciences Also on its *Philosophy* and its *Uses*, embracing as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin st., Boston, Mass.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

MEETINGS IN BOSTON AND VICINITY.

MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the "Spiritual Association," on Sundays, morning, afternoon, and evening; also Saturday evenings. Speaking usually by entranced mediums. Admission free. Rooms open at all times during the week for information respecting Spiritualism, interviews with mediums, sale of books and papers, &c. Social Meetings on Thursday evenings.

☞ The Editor of this paper will speak at the Association Hall, No. 15 Brattle Street, next Sunday morning, on *the Relations of Spiritualism to Christianity.*

MISS ELIZABETH SMITH will speak in a trance, at No. 15 Brattle street, next Saturday evening, at 7½ o'clock. At the same place there will be a lecture, next Sunday morning, afternoon and evening.

MEETINGS IN CHAPMAN HALL,—NEW ARRANGEMENT. Meetings will be held in this Hall, Chapman place, leading from School street, on Sundays, at 3 and 7½ P. M., for the investigation and discussion of Spiritualism, and all the great questions which pertain to the happiness of man, present and future.—The meeting will be conducted by the subscriber, who will invite speakers to take part in the discussions. Persons from abroad, and friends knowing of suitable persons who will speak, will please give their address to the Chairman. Admission fee, 5 cents. Circles for Development, &c. in the morning at 10 o'clock. Admission to the circles, 5 cents, as usual.

The subject for consideration next Sunday afternoon will be the question,

Are the principles of the "Higher Law" doctrine, so-called, founded in truth, and calculated to promote the best good of Man and Society?

P. I. BLACKER.

MEETINGS IN BRATTLE STREET, No. 15, at the Hall of the "Spiritual Association," on Sundays, morning and afternoon. Speaking usually by entranced mediums—exercises expected to be of a religious character. Admission free. Rooms open at all times during the week for information respecting Spiritualism, interviews with mediums, sale of books and papers, etc.

MEETINGS IN CHELSEA, on Sundays, morning and evening, at Guild's Hall, corner of Hawthorn and Bellingham streets. D. F. GODDARD, regular speaker. Seats free.

SPECIAL NOTICES.

REV. URIAH CLARK AND LADY'S REMOVAL TO AUBURN, N.Y. Mr. and Mrs. Clark have changed their residence from Williamsburg to Auburn, N.Y., and propose to make Central and Western New York their principal field of spiritual labor. They will answer calls together; or Mr. Clark will stand ready to officiate alone at marriages and funerals, and as a lecturer, psychometer, and healing medium. After the 25th inst., they will also be prepared to receive a few patients and visitors, who may be desirous of testing the spiritual cure.

A. C. STILES, M. D., would hereby give notice, that after the 1st of Sept. his terms will be as follows:—For Clairvoyant Examinations and Prescription $2; if by a lock of hair $3. For Psychrometric Delineation of Character with Conjugal adaptations $2. Bridgeport, Aug. 20.

MEDIUMS IN BOSTON.

Clairvoyant Physician. HENRY C. GORDON, Clairvoyant Physician and Test Medium, from Philadelphia, offers his professional services to the inhabitants of Boston, at No. 5, Hayward Place. Hours for Medical Examinations, from 9 A. M., to 12 M. Mr. H. C. G. will receive visitors interested in the beautiful phenomena which are given in his presence, known as spirit manifestations, from 2 to 5 P. M. Mr. G. has been in practice for the last twelve years, in many of the principal cities of America. Sept. 13 1m.

Test Medium. Mr. G. A. REDMAN has removed to No. 15 West street, near Washington, where he will receive company from 9 to 12 A. M., from 2 to 5, and from 8 to 10, P. M., daily, Sundays excepted. Public circles on Monday and Thursday evenings only, from 8 to 10, at 50 cents each person.

MR. REDMAN will be absent from his rooms for a short time, after the 10th inst., on a visit to the West.

Mrs. B. K. Little, (formerly Miss Ellis) *Test Medium*, by *Rapping, Writing, and Trance.* Rooms No. 46 Eliot street. Hours from 9 to 12 A. M., and 2 to 6, P. M. Terms $1.00 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.00.

Mrs. J. H. Conant, Spirit Medium, has removed to No. 2 Central Court (leading from Washington street, just above Summer street) where she will attend to visits of her friends.

☞ Please enter, and walk up stairs without ringing the bell.

Mrs. W. R. Hayden, Rapping, Writing, Healing and Test Medium, No. 5 Hayward Place, Boston. Mrs. Hayden has great powers as HEALING MEDIUM, and will devote a portion of her time daily for that purpose. *Professor Hare's opinion of Mrs. Hayden as a Medium:*— "I have great confidence in Mrs. Hayden as a sincere, conscientious Medium, and recommend her as being of the highest order. ROBERT HARE."

Healing and Spirit Vision. T. H PEABODY, Healing Medium Mrs. T. H. PEABODY. Trance Medium, 54 Hudson street, Boston.

Miss E. D. Starkweather, Rapping, Writing and Trance Medium, residence No. 6 Barre place, out of Eliot, near Washington. Terms, 50 cents each person for an hour's sitting. Hours from 9 to 12 A. M., 2 to 5 and 7 to 9 P. M.

N. B.—Public circle on Monday and Wednesday evenings at eight o'clock. Terms, 25 cents each visitor. Evening sittings with families, if desired.

IN CHARLESTOWN, MASS.

Mrs. E. C. Young, Healing, Seeing, Prescribing and Developing Medium, may be consulted for disease, Tuesdays, Thursdays, and Saturdays, from 9 o'clock, A. M., to 3 o'clock, P. M., at 24 Henly Street, Charlestown, Mass. (up stairs). Circles for development, Wednesdays and Fridays, from 2 to 4 o'clock, P. M. sept 6 6m

IN NORTH ADAMS, MASS.

Mrs. Mary Sedgwick, Union street, North Adams, Mass., will devote a portion of time to the examination of diseases and prescriptions for the same. Also healing by the laying on of hands; spirit-manifestations and teaching. Hours from 9 to 11 A. M., 2 to 4, and 7 to 9 P. M. Private sittings $1.00 each person. Public 50 cents each person.

A daughter who is a discerner of spirits will give attention.

IN WARE, MASS.

Mrs. Almeda Dexter, Healing Medium, gives notice that she will be at her brother's, in Ware, Mass., three days of each week, Tuesdays, Thursdays and Saturdays, for the purpose of examining cases of disease. Charges—For examination and prescriptions when the patient is present, 50 cts.; by letter, $1.00.

General Advertisements.

A. C. STILES, M. D., Physician and Surgeon, Bridgeport, Ct., Independent Clairvoyant, and Psychometric Delineator of Character. Dr. S. does not put into a mesmeric sleep, but appears in a perfect normal condition, but the superior development of his powers, enable him clearly to see the interior of the human system of the individual before him, and with accuracy describe the disease and feelings of the patient, and also prescribe the remedy for the cure, or relief, if incurable, as thousands can testify. Terms—For examination and prescription $2.00. If absent by a lock of hair, $3.00. For Psychometric Delineation of Character, $2.00; to obtain this, the autograph of the individual must be forwarded. To secure attention the money must always accompany the letter.

DR. ABBOTT'S MEDICINES.

Our CHOLERA CORDIAL can be depended on to cure Cholera, Cholera Morbus, Dysentery—has been in constant use since the *Cholera Season* of 1832. PEACH CORDIAL will cure debility, faintness at the stomach, and is an excellent Tonic Cordial. Our PANACEA will cure Coughs, Cold, and Asthma. The CANKER CORDIAL will cure the Canker in the Mouth and Stomach and Canker Humors in the Blood.—FEMALE RESTORATIVE—For Female Debility.

P. S. Spiritual and Mesmeric Prescriptions put up with care.

J. & BENJ. F. ABBOTT, 214 Hanover st.

COAL AND WOOD. Allen Putnam & Co., of Roxbury near the Boston line, on Northampton street, keep constantly on hand an assortment of COAL, WOOD and BARK, which will be delivered in Roxbury or Boston at the fair market price. Approved o[illegible]

A. B. CHILD, M. D., DENTIST. NO. 15 TREMONT Street, Boston, Mass.

HEALING INFIRMARY. DOCTOR BARRON cures Cancers and Cancerous Humors, without the use of the knife or torturing with caustic, and with but little pain and inconvenience to patients, by applying a cerate which has a chemical action, destroying the vitality of the cancers, causing a separation between the cancer and the surrounding tissues, and an opening of the integuments over it, so that in a few days the tumor will escape, root and branch. The opening in the flesh thus made heals up in a short time, soundly, leaving no traces of the Cancer behind. Over 200 cases have been cured by this process. The Doctor continues to attend to Scrofula, Erysipelas, and all cases, in which he has had great success for the last twelve years. Clairvoyant examinations attended to as formerly. Call and satisfy yourselves of the unremitting effort and determination of the Doctor to conquer and subdue disease in his fellow man.

REUBEN BARRON, Botanic and Clairvoyant Physician,
18—3m Palmer, Mass.

DENTISTRY. Dr. N. H. SWAIN, Dentist, Columbus, Ohio. Satisfaction guaranteed in all cases, and prices reasonable.

TENNY & COMPANY, dealers in Carpetings, of every variety of Fabric and Quality, Hall over Maine Railroad Depot, Haymarket Square, Boston.

NEW MEDICINE STORE. The subscriber has located at Store No. 456 Washington street, for the sale of ECLECTIC and BOTANIC Medicines, Roots, Herbs, Barks, Toilet Articles, &c. Also, PUTNAM'S ERADICATIVE, for Scrofula and all impurities of the blood. Prescriptions carefully prepared and put up. Examinations by one of the best healing mediums.

FRANKLIN PUTNAM,
9—3m No. 368 Washington street.

MILINERY AND DRESS-MAKING.—MRS. A. J. KENISON, No. 252 Washington Street, Boston. 7tf

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted, at No. 98 PLEASANT STREET, corner of Marion street, Boston, where he is prepared to accommodate patients desiring treatment by the above process, on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should inclose $1.00 for the examination, with a letter stamp to prepay their postage.

Water from the Henniker Spring will be supplied by Dr. M. He has been assured by intelligences from the higher life that it possesses strong magnetic properties, and is useful in negative conditions of the system.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

THE REMEDIES OF NATURE. Wm. E. Rice, Clairvoyant Medium for Medical Examinations. Careful and thorough examinations will be made in all cases, and prescriptions given with full directions relative to diet, habits, &c. Hours for Examinations from 9 to 12 A. M., and from 2 to 6, P. M. Office, No. 98 Hudson street, Boston.

In cases where sickness or distance prevents personal attendance, examination will be made from a lock of hair, accompanied by some of the leading symptoms, name and age of the patient. Free examinations given on Mondays to those who are unable to pay. All directions required by the patient carefully written out. TERMS, when the patient is present, $5; when absent, $8; all subsequent examinations, $2. sept 6

LAYING HANDS ON THE SICK. Dr. W. T. Osborn, Clairvoyant and Healing Medium, cures the sick by the laying on of hands; Chronic, Consumptive and Liver affections, and every disease which has baffled the Medical faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.

Terms for each Clairvoyant examination, $1.00. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M., to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel

THE SICK ARE HEALED BY THE LAYING ON OF hands. Dr. GEORGE H CLAPP, recently from New York, would inform the public, that after having thoroughly tested his power as a Clairvoyant and Healing Medium, and having practised in Boston the past four months with unbounded success, he has now located himself for the present at GREAT FALLS, N. H., where he will be most happy to hear from his numerous friends and the public.

Terms—Examination $1.00 if the person is present; and in cases where a lock of hair is sent, terms for an examination, with prescription written out in full, will be $3.00

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H. F. GARDNER.

Interesting Miscellany.

ANGEL MEMORIES.

BY H. N. GREENE.

At twilight's hour, serenely o'er my soul
Come gentle mem'ries, free from earth's control;
Fresh wreaths they bring from Eden's heavenly bow,
Again to twine around my weary brow;
Sweet peace they whisper in my listening ear,
Dispel each doubt, and calm each earthly fear.
O gentle memory! Thou dost e'er recall
The hours when I am free from earthly thrall,
When angels come, and to my passive sight
Reveal a heavenly land of pure delight.

Peaceful and gentle harmonies are heard,
While o'er my soul are measures richly poured
Of soft celestial melody. Afar
A light breaks forth, and like a morning star
It shines, illuming me with genial light
Till earthly scenes are lost in spirit sight.
Twilight's soft hues are hid in richer shade,
Where angel forms appear in glory rayed;
In heaven's immortal light and holiness
They come and sing a song of tenderness;
They come and stand before my rapturous gaze—
The beautiful and true of other days.
With fervent love they take my willing hand,
And say, "Come with us to our happy land;
Come, range with us its peaceful, heavenly shore;
On waves of light we'll waft thy spirit o'er.
There in our genial clime, the life immortal
Fans every soul that passes through death's portal.
Shrink not," the angels say, "dismiss your fears;
Our home is not the home of fruitless tears.
The pure in heart ne'er scorn the erring child
Who long has roamed o'er deserts black and wild;
Suspicions never chill the loving heart,
Nor blight affection with their worldly art,
Nor barrier raise to true and holy love;
Attraction rules the willing souls above.

"No blood stained banner, dipped in human gore,
Is ever seen to wave on heaven's fair shore.
No despots there to trample on the meek,
Or crush with iron hand the poor and weak;
No "patriots" there to eulogize the brave,
Then crush beneath their feet the trembling slave.
Intemperance, that secret, baneful foe,
Comes not to swell the tide of human woe.
The rich, the proud, who turn the poor away,
Not yet have sung the angels' purest lay.
No crime, no sin, no poverty is found
In that bright sphere where peace and love abound.
Philanthropy, endowed with heavenly charms,
Encircles ALL in its wide-spreading arms,
While from supernal spheres a brighter throng
Still comes to lead aspiring souls along;
Kindly they mark the path which they have trod,
Which leads to peace divine—the peace of God."

The angels ceased. Then my rapt soul was stirred,
For gentle melodies were softly heard
Reverberating through the lofty spheres,
While children came, of young and tender years,
And sung Elysian songs of genial love
Till my freed soul was lifted far above
All earthly cares and woes—all mortal strife
Which weighs the spirit down in human life.
O then my spirit eyes were oped to see
The angel world in all its purity;
Low there I knelt before that spirit throng
And listened to the cadence of their song;
From out that seraph choir an angel fair
Came swiftly, gently smoothed my brow of care;
That look, *that* smile, it thrilled my spirit o'er,—
My MOTHER lives on heaven's immortal shore.

[*Practical Christian.*

THE SUN.

The sun makes music, as of old,
Amid the rival spheres of heaven;
On its predestined circle roll'd
With thunder speed: the angels even
Draw strength from gazing on its glance,
Though none its meaning fathom may:—
The world's unwithered countenance
Is bright as at creation's day.

[*Goethe, (translated by Shelley.)*

FREEDOM.

Be FREE—not chiefly from the iron chain,
But from the one which passion forges; be
The master of thyself! If lost, regain
The rule o'er chance, sense, circumstance. Be free.
Trample thy proud lusts proudly 'neath thy feet,
And stand erect, as for a heaven-born one is meet.

SYMPATHY.

Once, years agone, in this world of chance,
Met two spirits—as mortals, seen!
Each was revealed by the other's glance,
Though many barriers rose between.
Each, in the other's presence, blessed!
Yet ne'er, by lips, was love expressed!

Though all unlike were their earthly forms—
One but comely, one's beauty rare—
Within, the living power that warms
And moves in action, each did share!
And oft, intuitively, wrought
In each twin-soul the self-same thought!

Nor did the media of earthly speech
Utterance give these spirits twain;—
Melody only the theme could reach,
Music alone the theme sustain.
And one did music's self endower!
The other felt its thrilling power!

Ah! true pleasure—since seldom known!
Inner thoughts, echoed and understood!
Neither distrust nor treach'ry shown—
Every impulse with truth imbued!
Wanting such union, what life is blest?
The soul is lonely—bereft of rest!

PREACHING TO TERRIFY.—The ministers who deal most in terrors, who preach doctrines which ought to make their flesh creep, and to turn their eyes into fountains of tears, are not generally distinguished by their spare forms and haggard countenances. They take the world as easily as people of a milder creed. This does not show that they want sincerity or benevolence. It only shows how superficially men may believe in doctrines which yet they would shudder to relinquish. It shows how little the import of language, which is thundered from the lips, is comprehended and felt. I should not set down as hard-hearted a man whose appetite should be improved by preaching a sermon full of images and threatenings of a "bottomless hell." The best meals are sometimes made after such effusions. This is only an example of the numberless contradictions of human life. Men are every day saying and doing, from the power of education, habit, and limitation, what has no root whatever in their serious convictions.

PRESENTIMENTS.—How often, when our sky is cloudless and every prospect bright, does a strange feeling flit lightly across our mind, whispering bad news or trouble in our ears—faintly, perhaps, but so that we *feel* it, and so it turns out to be. And again, how often, when hope is blasted, our way is hedged in with thorns, and no bright spot appears on our horizon, do we internally feel that all will yet end well, and so it comes to pass.

THE WHITE STONE CANOE.

AN INDIAN LEGEND.

There was once a very beautiful young girl, who died suddenly on the day she was to have been married to a handsome young man. He was also brave, but his heart was not proof against this loss. From the hour she was buried, there was no more joy or peace for him. He went often to visit the spot where the women had buried her, and sat musing there, when it was thought by some of his friends he would have done better to try to amuse himself in the chase, or by directing his thoughts in the war-path. But war and hunting had lost their charms for him. His heart was already dead within him. He pushed aside both his war-club and his bows and arrows.

He had heard the old people say that there was a path that led to the land of souls, and he determined to follow it. He accordingly set out one morning, after having completed his preparations for the journey. At first he hardly knew which way to go; he was only guided by the tradition that he must go south. For a while, he could see no change in the face of the country. Forests and hills and valleys and streams had the same look which they wore in his native place. There was snow on the ground when he set out, and it was sometimes seen to be piled and matted on the thick trees and bushes. At length it began to diminish, and finally disappeared. The forest assumed a more cheerful appearance, and the leaves put forth their buds; and, before he was aware of the completeness of the change, he found himself surrounded by Spring. He had left behind the land of snow and ice. The air became mild, the dark clouds of winter had rolled away from the sky, a pure field of blue was above him; and, as he went, he saw the flowers beside his path, and heard the songs of birds. By these signs he knew that he was going the right way; for they agreed with the traditions of his tribe. At length he spied a path. It led him through a grove, then up a long and elevated ridge, on the very top of which he came to a lodge. At the door stood an old man, with white hair, whose eyes, though deeply sunk, had a fiery brilliancy. He had a long robe of skins thrown loosely round his shoulders, and a long staff in his hands. It was Chibiados.

The young Chippewa began to tell his story; but the venerable chief arrested him before he had proceeded to speak ten words. "I have expected you," he replied, "and had just risen to bid you welcome to my abode. She whom you seek passed here but a few days since, and, being fatigued with her journey, rested herself here. Enter my lodge, and be seated; and I will then satisfy your inquiries, and give you directions for your journey from this point." Having done this, they both issued from the lodge door. "You see yonder gulf," said he, "and the wide stretching blue plains beyond. It is the land of souls. You stand upon its borders, and my lodge is the gate of entrance. But you cannot take your body along. Leave it here with your bow and arrows, your bundle and your dog; you will find them safe on your return."

So saying, he re-entered the lodge; and the freed traveller bounded forward, as if his feet had suddenly been endowed with the power of wings. But all things retained their natural colors and shapes. The woods and leaves and streams and lakes were only more bright and comely than he had ever witnessed. Animals bounded across his path with a freedom and a confidence which seemed to tell him there was no blood shed there. Birds of beautiful plumage inhabited the groves, and sported in the waters. There was but one thing in which he saw a very unusual effect. He noticed that his passage was not stopped by trees or other objects; he appeared to walk directly through them. They were, in fact, but the souls and shadows of natural trees. He became sensible that he was in a land of shadows.

When he had travelled half a day's journey through a country which was continually becoming more attractive, he came to the banks of a broad lake, in the centre of which was a large and beautiful island. He found a canoe of shining white stone tied to the shore. He was now sure that he had come to the right path; for the aged man had told him of this. There were also shining paddles. He immediately entered the canoe, and took the paddles in his hands, when, to his joy and surprise, on turning round, he beheld the object of his search in another canoe, exactly its counterpart in everything. She had exactly imitated his motions, and they were side by side. They at once pushed out from shore, and began to cross the lake. Its waves seemed to be rising, and at a distance looked ready to swallow them up; but, just as they entered the whitened edge of them, they seemed to melt away, as if they were but the images of waves. But no sooner was one wreath of foam passed, than another, more threatening still, rose up. Thus they were in perpetual fear; and what added to it was the clearness of the water, through which they could see heaps of beings who had perished before, and whose bones lay strewed on the bottom of the lake.

The Master of Life had, however, decreed to let them pass; for the actions of neither of them had been bad. But they saw many others struggling and sinking in the waves. Old men and young men, males and females, of all ages and ranks, were there: some passed, and some sank. It was only the little children whose canoes seemed to meet no waves. At length every difficulty was gone, as in a moment, and they both leaped out on the happy island. They felt that the very air was food; it strengthened and nourished them. They wandered together over the blissful fields, where everything was formed to please the eye and ear. There were no tempests; there was no ice, no chilly winds; no one shivered for the want of warm clothes; no one suffered from hunger; no one mourned the dead. They saw no graves; they heard of no wars; there was no hunting of animals, for the air itself was their food. Gladly would the young warrior have remained there for ever; but he was obliged to go back for his body. He did not see the Master of Life; but he heard his voice in a soft breeze. "Go back," said this voice, "to the land from whence you came. Your time has not yet come. The duties for which I made you, and which you are to perform, are not yet finished. Return to your people, and accomplish the duties of a good man. You will be the ruler of your tribe for many days. The rules you must observe will be told you by the messenger who keeps the gate. When he surrenders back your body, he will tell you what to do. Listen to him, and you shall afterwards rejoin the spirit, which you must now leave behind. She is accepted, and will be ever here, as young and happy as she was when I first called her from the land of snows." The voice ceased, and the warrior was again in the bitter land of snows and hunger and tears.

THE LOVED CANNOT BE LOST.

One carries his friends in his heart so long as he continues to love them. Only that friend is lost whom we have ceased to love. And can we believe that love grows pale with the pallid brow, and dissolves with the crumbling clay? Can we utter an absolute farewell on the verge of the grave, when, even there, our tears water sprigs and flowers emblematic of everlasting life, and while overhead, in the mild beauty of the all-including blue, breathe healing and prophecy from the resistless friendship of God? In the dim symbols of sorrow we trace less yearning for the loosened ties of the past than for some blessed bond yet to be. Across the perishable woof of our sensual relations friendship and faith shoot golden threads of immortality, weaving the garments of a future life. "Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years." From the death of every friend the fabric of our hopes receives a new buttress.—*Rev. William R. Alger.*

Are not all true men that live, or that ever lived, soldiers of the same army; enlisted, under Heaven's captaincy, to do battle against the same enemy, the empire of Darkness and Wrong? Why should we misknow one another, fight not against the enemy but against ourselves, from mere difference of uniform? All uniforms shall be good, so they hold in them true valiant men. All fashions of arms, the Arab turban and swift scimetar, Thor's strong hammer smiting down *Joturs*, shall be welcome. Luther's battle-voice, Dante's march melody, all genuine things are with us, not against us. We are all under one Captain, soldiers of the same host. —*Carlyle.*

ELOQUENCE.—Eloquence consists in feeling a truth for yourself, and in making those who hear you feel it. Oratory is not vociferation; it is not stamping a hole in the platform, nor beating all the dust out of the cushion of the pulpit; nor tearing off your coat-tail in the violence of your gesticulations; it is not the holding the breath until the face is purple and the eyes bloodshot; it is not hissing through the teeth like the fizzle of a squib, now crouching down, then bouncing upward, like a wildcat springing on a 'possum, nor ranting about from one side of the rostrum to the other until the skin is drenched in perspiration, and the body weakened in helplessness; you are not eloquent in all this, unless it be for the grave, for it is suicidal.

MONTE DIABLO.—The Mexicans, says the Sonora *Herald*, have an ancient legend with regard to this lone peak, rising so far above Contra Costa's hills. It is said that long ago, ere the civilizing hand of the white man was felt on these peaceful shores, and ere the glittering ore, for which so many have left their childhood homes, was known to exist in California's hills, two hostile tribes of the "red men of the woods" dwelt at the foot of this rugged peak. For many years they lived in defiance of each other. Many were the skirmishes they had, and neither could feel safe while conscious of the other's hatred. But this could not always be. At length they met in battle array to settle the accumulated hatred of years, at the foot of that mountain peak. Long and bloody was the battle which ensued, and during the whole of the contest, a demon in flaming garments was seen on the mountain summit urging them on to destruction. Darkness came, and still with his fiery form that being lingered there, until both tribes were totally annihilated. They were held by his fascination, and compelled to fight until all were embraced in death, and then that demon sang wild songs of joy, and gazed with delight upon the havoc beneath him. Now it is still believed that he dwells on that towering peak, and that devil's home, or Monte Diablo, is the name it bears.

DETECTING THE HYPOCRITES.

Mr. Murray's "Handbook for South Italy" contains some curious stories respecting Fra Rocco, the celebrated Dominican preacher, and the spiritual Joe Miller of Naples. On one occasion, it is related, he preached a penitential sermon, and introduced so many illustrations of terror, that he brought his hearers to their knees. While they were thus showing every sign of contrition, he cried out, "Now all of you who repent hold up your hands!" Every man in the vast multitude immediately stretched out both hands. "Holy Archangel Michael," exclaimed Rocco, "thou who, with thine adamantine sword, standest at the right of the judgment seat of God, hew off every hand which has been raised hypocritically!" In an instant every hand dropped, and Rocco, of course, poured forth a fresh torrent of eloquent invective against their sins and their deceit.

THE RELIGION OF ENGLAND.

The religion of England,—is it the Established Church? no; is it the sects? no; they are only perpetuations of some private man's dissent, and are to the Established Church as cabs are to a coach. Cheaper and more convenient, but really the same thing. Where dwells the religion? Tell me first where dwells electricity, or motion, or thought, or justice. They do not dwell or stay at all. Electricity cannot be made fast, mortared up and ended, like London Monument, or the Tower, so that you shall know where to find it, and keep it fixed, as the English do with their things forevermore; it is passing, glancing, gesticular; it is a traveller, a newness, a surprise, a secret, which perplexes them and puts them out.—*Emerson.*

POETRY.

There are so many tender and holy emotions flying about in our inward world, which, like angels, can never assume the body of an outward act; so many rich and lovely flowers spring up which bear no seed, that it is happiness Poetry was invented, which receives into its limbus, all these incorporeal spirits, and the perfume of all these flowers.—*Jean Paul.*

The strongest symptom of wisdom in man, is his being sensible of his own follies.

APPLAUSE.—Great minds had rather deserve *contemporaneous* applause, without obtaining it, than obtain, without deserving it; if it follow them, it is well, but they will not deviate to follow it. With inferior minds the reverse is observable; so that they can command the flattery of knaves while living, they care not for the execrations of honest men, when dead. Milton neither aspired to present fame, nor even expected it; but (to use his own words,) his high ambition was, "to leave something to after ages, so written that they should not willingly let it die." And Cato finely observed, he would much rather that posterity should inquire *why no statues* were erected to him, than *why they were.*

MIND.—The little mind who loves itself, will write and think with the vulgar; but the great mind will be bravely eccentric, and scorn the beaten road, from universal benevolence.—*Goldsmith.*

Many a true heart that would have come back like a dove to the ark, after its first transgression, has been frightened beyond recall by the angry look and menace, the taunt, the savage charity of the unforgiving spirit.

NEW ENGLAND SPIRITUALIST.

This paper has for its leading object the presentation before the community of the evidences, both ancient and modern, which go to establish the following propositions:

I. That man has an organized spiritual nature, to which the physical body is but an outer garment.

II. That he has a conscious individualized existence after the death of the physical body.

III. That the disembodied can and do communicate sensibly with those still in the flesh.

IV. That incalculable good may be derived from such communion, wisely used.

These propositions embrace what is popularly denominated *Modern Spiritualism*, and the questions involved in, and growing out of them, are becoming THE QUESTIONS OF THE AGE—than which none more interesting or important were ever raised among men.

Correspondents are cordially invited to contribute facts bearing on the question of spirit-existence and agency, and thoughts or suggestions, whether their own or from the Higher Life, calculated to throw "more light" on the great problems of Human Life, Duty, and Destiny. Those who write in a kindly, *truth-seeking*, rather than dogmatic spirit, free from censoriousness and needless harshness, with a due appreciation of the value of the Past, notwithstanding its errors, will be most welcome to a place in our columns.

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